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EDITOR'S NOTES.

OUR WORK AT THE SOUTH.

It will be seen by reference to the report of the proceedings of the Executive Committee, that our prospects of work at the South have experienced a new feature, by reason of a proposed plan of co-operation with the African Methodist Episcopal Church. We regard this with much interest, and anticipate, as the result of it, great good.

It is known already that this Association has felt called upon to do something in the great field of opportunity for Christian service which is presented by the condition of the four millions of colored people, who are now, since the war, for the first time accessible to any helpful influence from us, and whose claims upon us are so strong. As was said by Dr. Ellis at a public meeting, our own denomination is especially bound to effort on behalf of this race, because it is generally acknowledged (by some regarded as a praise, by others as a reproach) that we did more than any other, in proportion to our numbers, to bring on the agitation which resulted in their being now in this condition of independence. It is for us to see

that this is made for them an exalted privilege, not turned into a curse.

Our people have not been indifferent to this duty. We have watched with great care the doings of the various Freedmen's Societies since they began the glorious work of educating the freed people, and we have no fear of contradiction when we claim for the Unitarian churches a place far above those of any other denomination at the North, for the extent of their liberality in the support of these noble instrumentalities. This may appear to be otherwise, because a large proportion of those in other denominations who have engaged in this work have been unwilling to act, except with sectarian interest in view, and therefore their contributions, being distinct by themselves, can be reckoned more easily than those of Unitarians, who have preferred the broad, unsectarian methods which characterize the best of our freedmen's organizations. But we have ample evidence to show that our statement is true.

We take peculiar satisfaction in the attitude our people have taken with regard to this work. And we equally rejoice in the generosity with which they have given their money, and in the liberal spirit in which they have ignored the matter of sect and creed. They have known that the thing needed now is to give to the people, just emerged from slavery, the elements of an education and those ideas which are at the basis of moral, intellectual, social, and spiritual elevation; and they know that these are in the main accepted and taught by all Christian believers. In the selection of teachers, therefore, they have inquired, not as to their creed, but only as to their fitness for this work. There are some curious illustrations of the difference in this respect between Unitarians, and people of other denominations. Thus the religious society to which

we personally belong, has supported a teacher for three years (acting through the New-England Branch of the Freedmen's Commission). The teacher, chosen because of her peculiar adaptedness to the work, happens to be a member of a Baptist church. The society supporting her probably never thought or cared whether she was Baptist or Unitarian. But when it was attempted to make this support of teachers a town affair, and to have all religious societies unite in it, every one of the Evangelical churches refused, on the ground that they preferred to work, if at all, through their own denominational channels!

It may be asked why, if our people are engaged in this work in connection with such unsectarian organizations as the Freedmen's Aid Societies, we, as an Association, should attempt any movement in the same direction; and again, it may be asked whether, if we do thus attempt a separate work, it may not interfere with the contributions of our people to these organizations.

We reply to the last question first, and say that we have hitherto refrained from proposing this work, because of our complete satisfaction with the work of these societies; and this same feeling of satisfaction will make us carefully avoid appeals where these societies have a hold, and will make us also avoid every other thing that would in any way direct the interest from that channel.

But we find that, aside from the contributions to these societies, our people are giving in many different ways for work among the freedmen. Several thousand dollars have been given by Unitarians in New England the past year for *religious work at the South to be done by other denominations*. And we think it reasonable to ask that they should entrust what they have to bestow for this purpose to our Association, rather than give it to build up Baptist and Congregational churches. Besides, we know

not how soon the abandonment of the Freedmen's Bureau, or other changes, may cause the work of the Freedmen's Societies to be abridged ; and it is worth while for us to organize such supplementary agencies as we can.

With this view, our Association began by issuing some Tracts for the Freedmen, the success of which has encouraged us to hope to print and circulate many more. We have also, within two years, sent several missionaries, for shorter or longer periods, to perform such service at the South as opportunity should allow. But our men are few ; our resources, unless we try to divert money from the Freedmen's Societies, are scanty ; and our work, therefore, is inconsiderable. Under these circumstances, there comes an overture from the African Methodist Episcopal Church, through Bishop Payne and Rev. J. M. Brown, Corresponding Secretary of that body. Very frank and cordial interviews have been had between these gentlemen (especially the latter) and representatives of this Association. It is perfectly agreed between us, that we ought not, even if we were disposed, to undertake any such co-operation as should compromise the theological position of either denomination ; but it is equally clear to both that there is a broad ground of Christian activity in which the two can work together with much greater efficiency than if we should act apart. It is proposed that we shall try to raise, in addition to our regular contributions from the churches, a fund which shall be expended for this work at the South, *under the joint direction of the Committees of the two Associations.* We hope this sum may be a generous one, and that we may soon be able to report the work as actually begun. The two points which have been suggested as probable methods of this combined action, are these : 1st, The distribution of reading matter, to be published by this Association and approved

by the Committee of the African Methodist Church ; and, 2nd, The work of training the teachers and preachers who are to carry on the great missionary activities among the colored people.

Both these things are perfectly simple and distinct. As to the reading matter, it is a printed page ; and both those who give their money and those who give their service in its circulation, can see exactly what it is they are helping to spread. The second point, that of training the teachers and preachers, is regarded now as a thing of most pressing importance.

This African Methodist Church is increasing with astonishing rapidity, numbering already more than two hundred thousand communicants ; and they have more than eight hundred preachers in the field. These men are to be the pioneers of all those ideas and institutions by which their race is uplifted ; most of them have had few opportunities for education ; and it is obvious, that whatever is done in the training of these missionaries, will result in greatly multiplied benefits, as they go bearing the seed they have received, and scatter it over the land.

These methods of co-operation are not yet fully determined on ; but whatever methods are finally adopted, they will be perfectly clear and distinct ; and so arranged, that, while neither party will trespass upon the other's theological convictions, both will, we trust, feel the better for the mutual sympathy in a common work.

THEATRE PREACHING.

The experiment which was inaugurated in Boston last winter, of opening the theatre on Sunday evening for religious services, intended especially for people outside of

regular church organizations, has now been long enough tried to merit serious attention as one of the prominent features of our denominational effort. In Boston it is no longer an experiment, so far as regards securing an audience for the Sunday-evening preaching. The services have been continued regularly, and there is probably no church in the city that has had a more uniform attendance. Some thought at first, that, when the novelty had worn away, the interest would disappear; but, on the very last Sunday (preceding our writing these notes), the secular press reports that vast numbers were obliged to turn away, the entire house being filled within ten minutes after the doors were opened.

No special effort has been made to induce people to attend. Other interesting services in churches of our own denomination have been conducted on the same evenings, and have apparently been little affected in numbers by the theatre meetings. There has been, moreover, no reliance on the popularity of a name; and, while there has been as great a variety in the list of preachers as opportunity has allowed, no more fluctuation of attendance has been apparent than would be accounted for by the state of the weather and similar obvious causes. The discourses have not been sensational, but simple and serious, addressed to the plain, practical wants of men and women of to-day.

We have taken some pains to ascertain the character of the congregation, and, so far as we can discover, it is thus composed: Less than one-third, probably, on the average, are persons from Unitarian congregations; a considerably smaller number are persons connected with churches of other denominations; the rest are either strangers who have spent Sunday in Boston, or else persons who are attached to no religious organization.

We are inclined to believe, that nearly one-half of those who have attended these meetings belong to this last class. Some of them very likely attend, not from any strong religious interest, but because they wish to spend the evening somewhere, and because this is as attractive as any thing that offers. But, as we have seen them hushed to listen to some serious appeal, we have been tempted to wish that every seat could have been occupied by persons in this condition. Then, there are some, as we happen to know, who have been bred to habits of religious observance, but who, coming to reside in the city, have formed no connection with a religious society, partly because of the difficulty in making acquaintances, and partly because of the expense of attending one of our city churches, and partly again, from a want of settled feeling, which, the longer they postpone identifying themselves with a particular society, makes it more and more difficult for them to decide to do so, and finally grows into that indifference and neglect of religious and social obligations, which is the worst feature in the character of a very large element of the population in every great city.

We have spoken of the meetings in Boston, because, personally, we have known more of these than of those held in other places. But, from what we have heard in regard to precisely similar meetings in Chicago, New Bedford, Providence, San Francisco, and other places, substantially the same description will apply to all.

The time has now come when it is proper to inquire whether something more may not be done than merely to supply preaching for these masses of people from week to week. We believe there may; and that it will be a loss of great opportunity, if in every place where such a movement is possible, it is not made to result in some

permanent organization. We have been applied to by several persons in different places for some suggestion in regard to the mode of effecting such organization ; and we will attempt briefly to answer their requests.

But first let us say that we by no means share the feeling of those who, in their impatience for something more permanent, seem to consider of comparatively little importance the benefit of these meetings as they are already constituted. Aside from the fact that every evening when they have been held, there have been probably some hearts touched and fired with better purposes, and some seed sown that will hereafter bear fruit, — we think that, thus to connect a great popular movement with our Unitarian system, has been a most important experience in our history. It has supplemented our character as a denomination by just the element which it has always lacked.

Again, the success which has attended the movement has done much, not only to disarm the prejudices of other sects, but to give new courage to our own. On the one hand, although the sermons preached have been the every-day sermons of our ministers, the clear enforcement of the religion of Jesus as we interpret and teach it, yet we do not know that the narrowest of our sectarian opponents, anxious as some of them have seemed to cast odium upon the movement, have ventured to assail the sentiments uttered ; and, on the other, our own Unitarian congregations which have been too much accustomed to think our doctrines must be confined to a small sect, have learned how they are welcomed when they are thus proclaimed, and so we have gained new confidence in their adaptedness to the wants of men, and, as we trust, new earnestness in their spread.

Moreover, when we are disposed to find fault, as some

have done, because no attempt at permanent organization seems to have been made, let it be remembered that, before any attempt could hope to be successful, the services should be long enough held to have their character fully understood, and the interest in them fairly established; and meantime they must be entirely free. People must be allowed to go, knowing that they are not asked to commit themselves in any way. Unless there is this entire freedom, some who would most profit by the ministrations, and who would perhaps most enjoy connecting themselves with the movement, might be repelled.

With these qualifications we assent most earnestly to the assertion that the only way by which the full benefit of this opportunity can be realized, is through some *permanent organization*. In regard to methods of accomplishing this result, we will give such thoughts as have occurred to us; but it will be in order to bring the matter to the attention of those who can better advise, rather than because we have any thing of value to offer.

HOW TO ORGANIZE IT.

We have already intimated that, in order to be successful, the attempt to organize must presuppose a readiness for organization. For this reason, we would try no forcing processes, but only such simple methods as may be essential in order to take advantage of the disposition which exists.

Let us consider for a moment the character of the audience gathered at these meetings. A portion are already connected with other churches, and another portion are persons drawn in only for the single night. With these, of course, we have nothing to do. In regard to

those whom we could hope to unite in a permanent congregation, we can generally assume two things. 1. That they have some interest in serious things, else they would not be attracted to such a service; and, 2. That they probably used to go to church in their country homes; and that one reason why they have never attached themselves to a society in the city is, that they have *never made acquaintance* in any of these societies, or felt that anybody noted or cared whether they went to church or not.

I. Accordingly, if we were to attempt the proposed organization, we would secure a band of earnest Christian men and women, resolved to make the thing succeed; and their first effort should be to *become acquainted* with persons who come to the service. Slips of paper might be placed in the seats, giving the names of this committee, and designating the places where they could be found. An evening might be appointed when, in some suitable place, there would be a social gathering of those inclined to be regular attendants upon the service. In these and other ways besides, we would make known the purpose to be hospitable, and would try to cultivate an acquaintance with those who come.

II. Having made it clear, that, besides the privilege of hearing sermons, there was to be an element of friendly mutual interest in connection with the movement, our next step would be to see who would value the privileges offered, sufficiently to become members of the organization. We would have as the condition of membership, the payment of a certain uniform and very moderate sum (say one dollar every quarter), and the signing of some very simple declaration.

Some persons reluct at the idea of having the service otherwise than entirely free of pecuniary charge. We

believe, however, that this charge, provided it be so moderate as not to be burdensome, is an essential feature of the organization. First, because there are many who would feel more self-respect if they thus contribute in its support, than if they were simply the recipients of other people's charity; and, secondly, there are others who, because of having paid the money, would be less likely, when Sunday came, to allow trifling circumstances to keep them at home. We believe the fact of having thus paid their money and signed their name, would make all who have done it feel an added interest in the organization, and they would be ready gradually to be drawn into whatever else it may be desirable to propose.

We have implied in this last sentence that there is something further in our idea of the organization. There certainly is. We regard what we have thus far suggested only the beginning. We believe that, in order to make the movement complete, it must include the principle of *Christian activity*, and that every one coming into it should have not only the privilege of hearing sermons and of social fellowship, but also the privilege of being introduced to some opportunity for Christian work. But this cannot come at once. First, we must get the people together, and inspire in them an interest in each other, and a home feeling towards the service; in short, we must attract and hold together and fill with some sense of permanency the element which it seems to be so easy to draw for a single service.

What we have proposed seems a very simple kind of machinery, and hardly worth mentioning; but we have learned to distrust complicated arrangements for a voluntary association. Lists of committees and carefully prepared by-laws look finely on paper, but they are good for nothing unless they grow out of an interest and a need.

These features will come by and by, and they will be such as are adapted to the particular case, as each movement develops some life and activity of its own.

We repeat that our object has been chiefly to call attention to the remarkable opportunity presented by the success of theatre meetings, and to urge the importance of somehow insuring their complete success.

CHANNING HALL.

The subject brings us round to a matter which we have urged many times of late, and which we shall be likely to speak of many times more, until the denomination shall come to see the importance and feasibility of it as clearly as we; that is, the great Denominational Building which we hope to see erected in Boston, to be called by the name of Channing, and dedicated to the uses which we have before described.

One of the uses of this building would be for just such a Free Church as might be organized out of these meetings in the Theatre.

We use the word "Free" Church notwithstanding what we said about the payment of money; because the amount to be paid by worshippers, in the plan we have suggested, is so moderate, that the poorest can afford it; and because, even then, the largest part of the expense must be otherwise provided for. Our idea is this: Go to a Roman-Catholic church, and you find the price of seats so low that everybody can attend. Moreover, you find that the difference between the charge for the best seats in the broad aisle and that for the poorest near the door is so small, that the distinction is comparatively nothing. Every one who goes has the satisfaction of feeling that he has made his reasonable contribution;

and that he has the same title to this privilege as the wealthiest worshipper there. But the money raised from these rents does not pay for the magnificent cathedral whose architecture forms one of the attractions of the service. Hardly does it pay for the salary of the priests, the costly music, the gorgeous robes and paraphernalia of their ritual. The worship is *so far free* that, by the payment of a sum within their means, every one can enjoy the very best attractions of cathedral and of worship and of choir, that the wealth of the modern church, through the pious offerings of her children, can enable her to provide.

We want to see in Boston, where so many things combine to make such a building desirable, a place where the experiment of such a free church as this can be fairly tried. Let it be remembered that the demand for the building whose erection we have urged, is justified by the uses to which it would be put for general denominational purposes; and then consider the added value of it for this special thing. Suppose, for example, with such a hall as we should hope to see, James Freeman Clarke, instead of preaching to the few people who can be squeezed into the smallest church in Boston, could address, every Sunday, this permanent congregation which he might gather for a great Free Church, and the strangers in the city and others who would be attracted by the place and the service, — or suppose any other preacher of sufficient power should be appointed to the post, — who does not believe that it would be fruitful of grand results for our cause?

Who will see the advantage of this plan so clearly as to offer the first help towards its realization?

PAUL'S METHODS OF MISSIONARY WORK.

BY E. E. HALE.

I HAVE attempted, in this course of lectures, to sketch successively the formation of—

1. The Church in Jerusalem.
2. Its first missionary effort.
3. The formation of the Church in Antioch, —
4. With its first missionary work. And,
5. The first missionary journey of St. Paul.

Leaving now any attempt to follow in detail the narrative of his life, we will try to set in order from it his methods of missionary activity. Not that he was a person who cramped himself under the restraint of preconceived systems. He was singularly free from that weakness of second-rate men. But he obeyed the present voice of the Holy Spirit with sensitiveness and promptness. And therefore, by analyzing his action, we can get a conception, not incomplete, of God's own system for extending this new-born Christian life. For it must never be supposed, that the work of the Holy Spirit is flighty, accidental, or incoherent. It is God's own work; and, when we see enough of it, we can state what we call the Law of it; just as we can state what we call the law of a planet's movement, if we can only see enough of that planet's orbit.

This will be to see, in the most delicate and critical period of Christian history, what was God's wish and plan for the advancement of Christian truth. It is not certain, but it is probable, that a like system will be his plan to-day.

The late President Wayland used to say, that it was with him matter of constant wonder, that God had not permitted the invention of printing to be made in the time of Augustus or Tiberius, that the infinite powers of printing

might have been given, at the very outset, to the distribution of the written word of the New Life. I should be disposed to answer the question involved in this surprise, by saying that the Christian life has a great deal more to do than the distribution of the written word. It has a great many more agencies by which to accomplish it. And there has, in fact, probably never been an era in which there were not five Christians who could not read the Christian word with profit for one who could. Christianity, not being a doctrine simply, but a Life, involving motives and passions, like hope and fear and love, — involving the new birth of all man's best instincts, and the quickening of every power of his nature, — will always rely on personal contagion for its diffusion. So the voice of the preacher will always have more power for the gospel than will the written sermon. The charities of the Church, more than its doctrines; its united songs and prayers, more than its confessions; the social order that springs from it, — will illustrate it far better than its creeds do. And its mere existence as the vital organization which creates States, consecrates kings, unseats them when the time comes, and, when the time comes, overthrows empires, will be better proof for the divinity and eternity of Christianity than all the volumes of evidences. I may say the same thing more simply when I say, that, the prime business of Christianity with men being to make them love one another, and to love God as well, whoever loved his brother with a Christian love extended the Church's empire, though he might be too blind to read a syllable of its creed, or too stupid to proclaim a word of it to the world.

I. In these considerations, we see, first of all, why Paul went himself about his business. He went himself to Corinth and made tents there, with no thought that it would be as well to send a volume of sermons to the

Corinthians. He had lived himself at Ephesus, and worked there, before he ever wrote an epistle to the Ephesians. He had good chance to avoid going to Rome if he chose. But the first man in this world did not mean to leave its first city unvisited. He had seen its severest solitude in his three years in Arabia. And Paul, who was all things to all men, meant to grapple with the world's lowest beastliness, and to face its densest multitude in what Rome itself called the sink of all the world's iniquities. So comes Paul's own word, "I must see Rome," — a word which gives point to Agrippa's whisper, "This man might have been set at liberty, if he had not appealed unto Cæsar."

Paul shows, as all history shows, that it is personal presence which rules the world.

II. In the discussion of our own missions, we are accustomed to say a good deal about men's preparation for receiving Christianity. I heard a man say once, that you could tell whether people were prepared for Unitarian views in a new community by observing whether they used silver forks at table. And although there are few people bold enough to speak in such detail as this, there is always a good deal of not unnatural inquiry as to the advance which a given community has made towards the divine life, before anybody offers them his purer draught of it. This is fair enough if you are to consider the resources of particular missionaries, and wish to adapt them to their field. Thus I certainly would not send Dr. Hedge's "Reason in Religion," or Dr. Clarke's "Truths and Errors of Orthodoxy," to a horde of Indians who could not read, or to beggars who had never heard of Orthodoxy. I should say, of course, that they were not prepared for either; and I ought to say, in passing, that, while I think the greater part of the tracts of the publishing societies are well adapted

to clergymen and students of Theology, I know of no other body of people to whom they are well adapted. I think it would be very foolish to give them away to people who are not prepared for them. But this is only speaking of particular methods of Christian instruction. Christianity itself is universal religion. And when a man like Paul has it in hand, who sees its universality, who really believes that it is made not for Jew or Gentile, not for rich or poor alone, not for any class in short, but for everybody, you find he is willing to trust to the preparation which God, in his own providence, has made for it in the different regions of the world. We should be very blind and very ungrateful if we failed to see that God understands this part of this business — let me say it reverently — quite as well as we understand ours. He is ready to send his John the Baptists and his Stephens to prepare the way, quite as fast as we are ready to send the gospel, in the ministry of any Paul, after the valley has been exalted and the mountain made low for their coming. We see Paul, in fact, attacking eagerly every form of superstition, and almost every race of men. We boast a good deal of the wide range of our civilization. But, with all our accelerations, we should find it hard to outdo the varieties of his experience. A Jew by race, he is trained as a Roman citizen ; which is to say, he unites eastern and western culture ; which is to say, he represents the two most dissimilar systems in the world. Trained in early life in Tarsus, educated in the university at Jerusalem, he seeks three years of Christian training in the solitudes of Arabia. The three words, Tarsus, Jerusalem, and Arabia, present three utterly distinct and unlike methods of life. Then his ordination, if I may call it so, his order to preach the gospel, is given him by the Church of Antioch, that heterogeneous assembly of every race and of every educa-

tion, recruited in the midst of all the follies of the East and West, and reflecting every lesson of faith and of infidelity. His first important address is to a Roman proconsul, — probably an Epicurean sceptic. Almost immediately after, he is at work among the barbarians of Phrygia, and the neighboring tribes, — a wild people, bred to the wildest fanatical idolatry in the world, in their worship of Cybele. Just westward of these people, Paul makes acquaintance with the Galatians, a tribe of Gallic origin, of Celtic blood, — of French frivolity and fickleness therefore, — well deserving that sharp rebuke of his, “O foolish Galatians, who has bewitched you?” And then at Ephesus, at Troas, are the Ionian Greeks, — men of a race, and a language and religion, wholly unlike all these others. His western journeys bring Paul in with Roman colonists in Macedonia, with the hair-splitting philosophy of Athens, with all the varieties of mankind in cosmopolitan Corinth; and yet again with a wholly distinct population, rude and illiterate, in the agricultural districts of Illyria, and perhaps Dalmatia. These varied travels do not cover any one of our wide reaches of the world’s surface; but they do bring Paul in contact with specimens of almost every race of mankind. It is to be observed, that, when he comes to Rome at last, his little church there is made up of people from Britain as from Babylon; from Spain as from Phrygia: the slave of Philemon meets there the court gentleman from Cæsar’s household. I think it will be safe to say, that, after all our improvements in travel, with their consequent reduction of the size of the world, there will not meet to-day, either in the Protestant chapels of Rome, or in the Jesuit college of Propaganda itself, representatives of more different races than assembled together there around the ministry of Paul.

This is a fair illustration of the perfect readiness with

which he presented the gospel to all sorts of men. He believed that every man who was in want was ready to receive it.

III. There is no trace in Paul's work, as described by himself in his Letters, or by the author of the book of Acts, of any question, on his part, as to the best place to begin in any new community. He always began with the Jews. They always turned him out of their synagogue, and he then always began with the first people whom he met, utterly indifferent, it would seem, who they were, — strangers or natives, — of this class or that ; that is all one. At Philippi, " We went out of the city by a river-side, where prayer was wont to be made, and spake unto the women who resorted thither." At Athens, Paul addressed himself every day to those who met with him in the public squares. At Corinth, it was first with the Jews, then with any one who came to Justus's house, or to any who came to deal with him in his tent-making, for a year and six months, that he taught the word of God ; and at Ephesus again, the experience was the same. The curious personal references to the individual believers in the Epistles precisely illustrate his own words when he says, " Not many wise men after the flesh, not many mighty, not many noble, are called ; but God has chosen the foolish things of the world to confound the wise, and things that are not to bring to nought things that are." Nowhere does there appear to have been any selection made in the beginning. One human soul is dealt with as being of the same value as another ; or, rather, all are dealt with as if Paul's determination were to uplift all, and as if he were as well satisfied in beginning with the lowest, as if he were beginning with the noblest. For, all through, there is the absolute certainty, that this is not his work, but God's work. This is, of course, the certainty of victory. There is, therefore,

what we lack in our enterprises, — a steady willingness to trust God, and let him take his time. One of our modern reformers, widely known here, used to say, with a consciousness of this contrast, "The trouble with me is, that, while God Almighty is not in a hurry, I am."

The strength of Paul was, that, because God Almighty was in no hurry, he was in none. He was sure. And he welcomed the slave Onesimus into the church, or Dionysius of the Supreme Court of Athens, with the same joy, that one more human soul had been rescued from its struggle and perplexity ; and the same certainty, that each of them would work with God's own life for carrying the same blessing farther among men.

When, therefore, Paul left Philippi or Thessalonica or Athens or Corinth or Ephesus, he left behind him a little cluster of people, of whom many were absurdly ignorant of all the history of religion ; none of whom, perhaps, had any philosophy of life, or could tell what relations the Holy Spirit had to their own strength or their own weakness ; none of whom, perhaps, had the slightest power of public address, or could say one word in public defence of the new community if it were attacked. But, on the other hand, all these people were sure God would answer them when they prayed ; they were sure, if they were killed, they should live again ; they were ready to stand by each other, back to back, through and through, to the very death ; and they were sure that God meant that all men should come to this same joy, of hope, faith, and love. If they had among them a spokesman who could say this with any power in public, well and good, he said it. If they had no such man, well and good again : they did not try converting people by preaching. In that case they went about doing good, and converted more people in that way than they did in the other. It never occurred to them, that a

public religious meeting was the only agency, or the principal agency, for their extension of the Life. Certainly it never occurred to them that circulating documents was. They knew that Love bred Love. And because they loved all mankind, they were not afraid but they could make all mankind love them.

Dorcas cutting out jackets, Priscilla hemming the curtains of tents, the beloved physician compounding simples, and the boy Timothy in whatever work of love, did their share in this wonderful spread of the gospel light and life with the same energy with which Paul did it. If their work is not counted up in the salvation of thousands, as his is registered, none the less is it sacred work, good and true. Two talents or ten talents, what does the great Master care for the number? So his servant shows that the increase has begun, the whole is gained.

We shall enter into Paul's work when we take hold with the highways and byways as cordially as he; Western missions, Southern missions, India missions, when we trust the gospel to this primitive machinery of perfect love; when we determine that beggar, slave, Irish exile, Indian pariah, shall have the reality made known in living truth. No fear then but we shall find ministers enough to carry it farther. No fear then but its infinite extension will begin again.

IV. I believe all these methods are illustrated in the choice Paul made of his field of work when he established himself at Corinth. Paul's stay in that city seems to me very characteristic of the man. A provincial city, made up of Roman freed slaves, with wealth enough, — because it was a good commercial point, — but absolutely with no intellectual culture; with vice and lust incalculable, — for they were hereditary there, — but absolutely with no associations of the past, of learning, or of poetry. Still

Paul chooses that place for his Greek home, lives there, and labors there ; leaving for it this learned Athens, with its matchless statues, pictures, libraries, clubs, and societies of scholars ; and with its associations of the past, of all greatness, which made it then what they make it now, — the most fascinating place to a student of the whole world. The contrast was between such a place as the city of Sydney is, in Botany Bay, and such a place as is Edinburgh or Berlin or Munich or Paris. Our missionaries of to-day falter at such contrasts, and choose wrong. But Paul did not falter ; and he chose right. Chose the place of action, and passed by the place of speculation. Chose the place which acted, though it acted vice, rather than the place which talked only, although it talked virtue. Preached, not to men always discussing, weighing, and analyzing philosophy, but to merchants and sailors, who would carry what they heard the whole Mediterranean over ; nay, even to Spain and Gaul and distant Britain !

V. I am simply speaking of Paul's methods all this time. I am intentionally and resolutely refraining from a statement or sketch of the doctrine which he proclaimed. But it is essential that we should notice, as the spirit which pervades each and all of Paul's methods, his Catholic readiness to accept the work of every other fellow-laborer in the cause, wholly indifferent what that man's methods might be ; nay, what his favorite dogma might be, if only he were unselfish, and given to the work of extending the new Life over the world. In all the wretched and petty dissensions of the new-born churches, some of which we can understand, while some are wholly unintelligible, Paul always appears as a conciliator. He is afraid of nobody. He is jealous of nobody. He welcomes every fellow-laborer, — Apollos, Aquila, Priscilla, the boy Timothy : anybody who can help anywhere is so much gain in

the work he has taken in hand. With the certainty of victory, and the generosity of a divine optimism, he knows that the truth they have to proclaim will conquer, and that their falsehoods will go the way of all falsehoods, — will contradict each other and will die. So he welcomes everybody into the infinite work which engages him. The welcome is easier because the doctrine he himself proclaims is so simple. For the space of three years at Ephesus, all that he proclaimed was the grace of God, the loving-kindness of God, as it had been made clear to the world by Jesus Christ. Anybody else who will proclaim that, is on Paul's side. His way of proclaiming it may be bad : his notion of circumstances may be wrong ; but in the thing itself, he will be right, — he on Paul's side, and Paul on his side ; and so Paul leaves him to do his best, without bar or hindrance. Paul has enough better work to do than pointing out the intellectual errors of those who are doing their best in the same great cause with him, and who, like him, are willing to die for it. We must train ourselves to a like generosity toward all those who are proclaiming the loving-kindness of God, before we can expect in our time any victories like Paul's.

In brief, Paul determined to carry to the world a new life, — not a creed merely, nor an example, nor a ritual, nor a philosophy ; but a new and divine life. He knew God was with him and his associates ; so he knew they should succeed. Because he was determined, he went himself about his work ; he went to all sorts of men, quite indifferent whether he spoke to high or low, but always preferring places of action to places of rest, as his Master bade him, — not sitting gossiping by the wayside, but pressing forward always to the cities and towns. All this he did, with the most frank recognition of the right of every other

man to proclaim the loving-kindness of God as best he knew how, and without effort or wish to hinder any. The church of our day must bring itself to this same personal work, the same universality, the same simplicity, and the same generosity, if it would see such triumphs once more.

JESUS' METHOD OF SALVATION.

BY S. S. HUNTING.

"And, behold! one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, — God. But if thou wilt enter into life, keep the commandments." — MATT. xix. 16, 17.

WE are struck with the naturalness of this narrative. It could not have been a fictitious account. The inquiry was just such as an earnest young man would make, "What shall I do to be saved?"

"*Good* master," he says. Supposing he put considerable emphasis upon the word *good*, Jesus observes, at once, that the reverence due to the Supreme Being is for the moment transferred to himself; and, before he answers his question, he reproves him for using such an adjective in such a connection. "Why do you call me good? There is but *one* GOOD, — God."

If Jesus had known that he was really the Supreme God of the universe, or that he combined in his nature the Divinity of the world, would he have thus answered the man? If he had disclaimed goodness for himself, when he believed himself all that he has been represented to be, under the dogma of the Trinity, could we say that he was ingenuous? However we may reverence his goodness, we

admire that humility which forbade others to pay undue homage to him ; and this simple record is of itself a complete refutation of the claim which has since been made, that he was God.

Let us now look at the method of salvation which is presented in this history as the one taught by Jesus. The man asks, "What shall I do to have eternal life?" We do not suppose that he thought of life in the future world exclusively. It was *blessedness*, both in this and in the future world, that he desired. If there was any thing to be done, he would be happy to do it, and then have no farther concern about it. Such a type of man to-day would talk of getting salvation as he would of putting an insurance upon his house ; or he would calculate his chances of heaven as he would the prospect of a good rate of interest on his money. If Jesus could give him a clear and undisputed claim to eternal life, he would pay a reasonable price for it. Said Jesus, "If you will enter into life, keep the commandments."

If Jesus could have anticipated the theory of salvation most generally received in the Christian Church to-day, could he have answered the young man's inquiry in so few words?

Had he known all the philosophy of religion which has since been taught in his name, he might be supposed to answer in the words of modern Christian theologians ; and this would have been his reply :—

"Man, at the first creation, was endowed with all the *requisite powers*, and surrounded with *all proper inducements*, for keeping the law of God. He was endowed with an intellect to know, a conscience to admonish, and a will to determine ; and *sufficient motives were set before him* to incline him to act virtuously. Under such circumstances, the race was placed in a state of probation, and

our eternal destiny was suspended on our obedience or disobedience. If we had been obedient, *eternal* life would have been bestowed upon us through the merciful ordinance of God. If we *failed, even for once*, our claim to salvation was for ever annulled; and we became exposed to the righteous penalty of the precept which we had violated.

“But notwithstanding all the powers, inducements, and motives which we had to be perfectly obedient to God, that careless, indolent couple in Eden gave no good heed to their actions; and by their sin their posterity became sinners, *the law of God was dishonored, the paternal authority of God set at defiance, and thus the way of life to man became closed.*” — (We quote this from Dr. Wayland's University Sermons.)

Now, in all candor, I submit to you this question. If Jesus had any such idea of what is called the fall of man, when one asked him what he must do to have eternal life, would he have told him to “keep the commandments”? If he had answered as our modern theologians of the Trinitarian school would have had him, he would have told the young man that *he could do nothing*; for the way of eternal life was closed against man.

If this doctrine of the fall, which is taught in so many churches, is true, *eternal life was not possible* to the young inquirer, by his *obedience*; and either this doctrine of the fall is *wholly false*, or Jesus is represented as teaching pernicious error. This conclusion is inevitable; and either the common theory of salvation is untrue, or Jesus was a deceiver.

But, aside from this fact, I wish all thoughtful persons to think of the claims that are made for the first Adam and woman. It is claimed that, at the first creation, man was endowed with “the requisite powers,” and surrounded

with "all proper inducements," for perfect obedience to the law of God; that he was endowed with the "intellect, conscience, will;" that "sufficient motives" were set before him to incline him to act virtuously; and, if he had been obedient, eternal life would have been bestowed upon us by the goodness of God! But notwithstanding all of man's mental and moral powers, and every motive inclined him to obedience, he disobeyed!

Now, could a more preposterous proposition be stated? If, at first, he had *sufficient motives* to obey the law of God, is it not reasonable to suppose that he would have followed those motives? If a father places before his child *sufficient motives* to incline him to obey him, he must do it. If you have *sufficient motives* to engage in a mining enterprise, you do it. If you have sufficient motives to make a purchase, you do it.

I do not refer to this old theory of the fall of man because I suppose you have any special interest in it, but only to show you its self-evident absurdity, and how it contradicts the teaching of Jesus; and because the doctrine of salvation by the vicarious atonement, as *commonly taught*, is based upon this as its first term.

Having now gone thus far in showing the conflict between the teaching of Jesus and the teaching of those called theologians, I beg your indulgence while I go a step farther.

We will suppose Jesus to tell the young man, that, through the disobedience of one man, all the human race had lost their chance of eternal life, and he had nothing to do but wait for the atonement to be made. How long must he wait? Evidently, if the orthodox theory is correct, till after the death of Jesus.

Let Jesus speak in the exact sense of the theological teacher, and he would say,—

“The divine law having been broken, it is necessary that it be perfectly obeyed by one in human nature, in such a manner as to reflect more honor on that law, and illustrate more gloriously to the universe the holiness of God, than would have been *done by the obedience of the whole race*. I have been sent into the world for this purpose. I am the second Adam; and the possibility of the salvation of the whole or any part of mankind depends upon my perfect obedience. If I succeed without spot or blemish; if I pass triumphantly through all the trials to which I am exposed,—*eternal life* will be made possible for you and others; the gate of heaven, now closed, will be thrown wide open to every son of Adam; justice and mercy will meet together, the way of escape from eternal wrath being provided.

“But if, on the other hand, by the wickedness of man or the temptations of Satan, I am seduced by word or thought or deed from the line of perfect obedience to the holy law of God, all will be lost for ever. Then *I* must bear *with you* the curse of that law under which I, in common with the rest of mankind, have been placed. The gate of heaven being closed a second time to our race, will be sealed without the possibility of hope; and our whole apostate family, not one exempt, will people the regions of despair. I have not yet finished my work, but until now the Divine Spirit has guided me: thus far I have been able to confront the adversary, and overcome him; and I have the gracious assurance of my Father that I shall triumph.

“Until that event, it will be useless for you to keep the commandments; for your obedience will necessarily be imperfect. I am rejected by men, I am persecuted; but trials infinitely greater are before me: for the light which now cheers me will be withdrawn, and I shall pass through

the valley of death in utter darkness. All support will be removed, and I shall be left to the unaided strength of my virtue. The endless destiny of countless myriads; the honor of the law of God; the decision of the contest which must end in the triumph of heaven or the triumph of hell; the question whether I shall sink under the curse of the law to which I have subjected myself, or be raised in the nature which I shall assume to the throne of the universe, — all are suspended upon the strength of my virtue in that dreadful hour, under the awful trial. On the issue before me depends the happiness or misery of the moral universe of God.”

If Jesus, in the midst of his ministry, had spoken thus to the young man, he would have anticipated the popular theory of salvation; but in what awful suspense he would have left the inquirer!

Even if he had assured him that he had no doubt that he would succeed, that he would triumph even in death; and had called upon him to trust to the obedience which he should render and the suffering which he should endure on the cross, as the condition of his eternal life, — the case would have seemed doubtful to the young man, and he would have gone away sorrowful, not because Jesus told him, if he would be perfect, he must sell what he had, and give to the poor; but because eternal life for him was made to hang upon the contingency of the *perfect obedience* and *substituted suffering* of Jesus.

But how far all this is from the reality, how this theory of salvation is adverse from the teaching of Jesus, it seems to me any one can decide for himself after a short time given to the study of the Bible, especially to the Gospels.

OUR WORK IN THE WEST.

[An important meeting was held in Music Hall, Sunday evening, Feb. 9, the fourth of the series in which the work of this Association is now being presented. The purpose of these meetings is to give information to our people in regard to what is being accomplished in the various departments of our activity, with the means placed at our disposal. We wish that we could give in full the glowing words which were spoken at the meeting referred to, by the President, Rev. Dr. Lothrop, and by Rev. R. Laird Collier, D.D. These remarks, however, have been reported at length in the "Christian Register," and must have done much to extend the spirit of enthusiasm which was manifested by the large audience assembled. We have only space, however, for a portion of the remarks of Rev. C. A. Staples, the recently appointed Secretary of the American Unitarian Association, for the West. We select this because, as we have said, our object is to give to our people, plainly and simply, the facts in regard to the work of our Association.—ED.]

I HAVE to speak, in the first place, of the results of the missionary enterprise and work of the Unitarian Association in the West. We hear a great deal of talk, not only here, but there, about our failure. We are not going forward with the gigantic strides that we could wish: we are raising and spending a good deal of money: but where, it is asked, are the results? The Secretary of the Association has already alluded to them, in one instance, at least. All our churches, without exception, I think (unless it be that of Robert Collyer in Chicago), were planted by the assistance of the American Unitarian Association. We have now, I think, in the Western Conference about fifty liberal churches, which have grown out of seed of your sowing. When you take into account what has resulted from the expenditure of money and labor which you have made there, the noble fruits that have been gathered already, the harvest that has already been reaped of your sowing, you have reason to be abundantly satisfied. Indeed, I firmly believe, that, if I should say here to-night, the investment of that money has yielded more than a hundred per cent. per annum, ever since you put it in, I should not overstate the matter. There is the church of Samuel J. May, at Syracuse; Dr. Hosmer's church

at Buffalo; the church at Detroit; the church which our brother Collier represents in Chicago; the church that Dr. Eliot has ministered to for more than thirty years in St. Louis; the church that brother Heywood preaches to in Louisville, where he has been settled for more than twenty-five years; the churches in Cincinnati, represented by brother Mayo and brother Vickers: all these have been planted by the American Unitarian Association, and never could have been planted and sustained there, had it not been for your timely aid and support. Last Sunday I preached for Dr. Eliot, in St. Louis; the Sunday before, for Mr. Heywood, in Louisville: and I only tell you what was told me by a gentleman of St. Louis, when I say, that he has accomplished more in that city for schools, for collegiate education, for objects of philanthropy, for the cause of loyalty to the Union, than any other ten ministers they have had during the time of his settlement there. And so at Louisville, there is not a more active, earnest, devoted man in our ranks, than the man who represents the church at Louisville. Nor is there a better church in our denomination than that; nowhere is there a collection of men and women more earnest, more self-sacrificing in true Christian works, than that church. So I might go through all those different churches, and speak of what has grown out of them in the places where they have been planted; and then ask you if I overstate the matter when I say it has been money put out at interest, yielding more than a hundred per cent. per annum. Nay, I will go further, and say, that if all you have expended at the West had been put into the planting and maintaining of that one church at St. Louis, it would have amply compensated you for your sacrifices and your gifts.

But what is this Association doing now, and what has it done during the greater activity of the last two and a half or three years? In thinking this matter over this afternoon, I have come to the following results: The Association has been spending in the West from ten to fifteen thousand dollars a year for the last three years. During this time it has put twenty-six new laborers into the field there; twenty-six new men, who were not there before, and who probably would not have been there now had it not been for the assistance of the Association. It

has organized during that time seventeen new churches, several of which are already self-supporting, and after this year a majority of them will be self-supporting; some of which are contributing already as high as fifty or seventy-five dollars a year for the missionary work. It has assisted in building ten new church edifices, all of which, with one exception, — perhaps two, — are paid for. It has now in its employ, paying in part or in whole their salaries, twenty-one men within the bounds of the Western Conference, who are preaching its liberal faith, scattering its books and papers, and laboring to establish its churches. It has assisted, at the same time, very largely in the education of young men for the ministry at the Meadville Theological School, and also in the educational enterprise of Antioch College.

These are, in brief, the plain facts in regard to our work in the West, — what has been done there through your contributions during the last three years. Now, I ask you, looking at these results in all carefulness, just as business men would look at any investment which they had made, and the returns which had come from that investment, if these results are not a fair compensation for what has been done, — for the labor and the money expended there? Could we, in reason, have expected more than this? I think not.

I feel a little sensitive about Brother Lowe's remark, that the West had not done much thus far (he did not say this, but it was implied) for the spread of the liberal faith. I tell you that the Western churches are doing now more than the whole denomination did five years ago. We are, every year, raising more money, and doing more work, for this great and glorious cause, than the whole denomination did five years ago. Calculating it in the strictest business way, I believe that we are paying, by our annual contributions to missionary enterprises there, more than six per cent on all that you have expended in the West thus far; and, as our Brother Lowe has so kindly hinted, in all probability this sum will not decrease, but increase, in the future; for when we do get our institutions somewhat finished up, our streets paved, our churches and school-houses erected, and all that sort of thing, which you have done here

long ago, we hope to take hold with new earnestness of this matter of missionary enterprise.

I want to say a few words about what the liberal Church represents. It seems to me we can say, in no spirit of boasting, but with reference to the plain facts of the case, that every liberal church represents a power and influence for good, in divers directions in the community where it exists, which are not represented by the churches of any other faith. Here in Boston you think something of public education: it is one of the Boston notions. Out West we have in our cities and villages certain stores where all sorts of things are brought together, and the sign is usually "Boston notions for sale here." Now there are a great many Boston notions, and this idea of public education, — the very best opportunities provided for all the children of the community, by which the humblest boy that walks the streets, though he be the son of an Irishman or of a negro, may attain as good an education as the son of the most aristocratic and wealthy man in the community, — that is one of the Boston notions, and a mighty good notion it is. Now, sir, wherever a liberal church is planted it carries that Boston notion with it; and you find accordingly, that, in all those cities and towns where our churches are established, they are the head and front of public education. Plant a Roman-Catholic church in any community, and it does not represent public education, but just so much education and just that kind of education which will best serve the interests of the church. Education is simply a means of strengthening and building up the Catholic Church. It is not an end in itself, — the education of the human mind, — but it is made the mere stepping-stone to Catholicism.

It is not very different with the Episcopal Church. Throughout the West, at the present time, the Episcopalians are making gigantic efforts to establish their parochial schools, even where there are the best institutions of education already existing; and with all their institutions there, so far as I know, the end is to educate the children for the Church, and education is regarded as a failure in any particular instance, if it does not bring the boy or the girl into the Church before he or she graduates. But we believe in a different kind of education from this. We be-

lieve in an education for the development of the human being; not an education subservient to the interests of Unitarianism, or any other *ism* whatever, but an education that shall be an end in itself, — the training of minds, the disciplining of minds, the enlarging of souls, the teaching of the man or the woman what God designed them to be. I might speak to you of the work that Mr. Heywood has done in the common schools of Louisville: he is regarded almost as the father of common schools there. Or I might speak of Dr. Eliot's having himself almost organized the common schools of St. Louis; or of Mr. Mayo, who is very closely connected with the splendid system of public education in the city of Cincinnati: and I hold this to be a fact that cannot be controverted, that, wherever we plant a liberal church, we do the best thing we can for public education; and not only this, but we do the best thing we can for all the humanities, for all the charities, for all the enterprises for lifting up the erring, the degraded, the wretched, caring for the poor, caring for the prisoner, caring for the lost and lonely and wretched ones of the earth. I do not say that other denominations have no part in this work. I bless them for what they are doing in these directions: but we consider these to be an essential part of our religion; we consider these to be the proper and essential fruits of our religion. We lay upon them the benediction of God, and regard them as things indispensable to the Christian Church and Christian faith.

Then, sir, the liberal Church represents progress. It is not fettered to the past, although it receives gratefully all that the past has to give to us. It does not believe in standing still. It does not believe that we have reached the highest point of religious knowledge yet, any more than that we have reached the highest point of scientific knowledge. It believes in progress. That, I think, is a Boston notion, too.

Again, the liberal Church believes in loyalty. As you, sir, so eloquently told us at the opening of this meeting, the liberal Church, thank God, everywhere was thoroughly loyal to the country throughout that tremendous struggle that drew the best blood of the nation; and it gave the best blood that was given in that strife, or as good blood as any other. One-

half the Unitarian ministers in the Western Conference, I state it as a fact of which I am proud, went into the army; and some of them went into the ranks as private soldiers, and marched all the way from the Mississippi to the sea before they laid down their arms. We lost four or five of our most earnest and devoted souls in the war. Among them, that generous, whole-souled, grand-hearted man, Conant, whom many of you knew, whom this Association took up when he was a farmer's boy, and made one of our most useful and noble ministers. So I say that the liberal Church everywhere represents loyalty to the nation, as well as loyalty to God. Therefore I want to see liberal churches planted throughout this nation, in order that the basis of our free government may be sound to the core. I do not believe that liberal principles can exist, in their purity and strength and usefulness, where liberal Christianity does not exist; for, sir, I believe that the question does not lie between liberal Christianity and Orthodoxy, but between liberal Christianity and no Christianity. There is where the question lies. The battle with Orthodoxy is already fought. It is shaking to pieces fast enough, — quite fast enough. The question now is, What is to take its place? I say that nothing can take its place but a pure, rational, liberal faith, a gospel preached in the liberal way, by whole-hearted, earnest, devoted souls. Why, sir, when I returned home lately, after an absence of three weeks, I found four letters, from as many different Orthodox ministers, asking if the way could be opened to their quietly leaving their church and coming into ours. One of these letters was from a man who is regarded as the most popular Methodist minister in the State where he lives, in a city of 40,000 people, where he has preached for a long time. He has cut loose, and is ready to come to us. Another was from a Congregational minister in the State of Illinois, who said that he could not longer live with a creed tied close around his neck, and he wanted to come to us. Another was from a student in a theological school in the north-west, who said he remained there just as long as he could, and be an honest man, and therefore he wanted to come to us. I have since learned that he stands at the head of the students in that school. This, sir, is only a

specimen of the way in which these denominations are shaking at the present time.

It is hardly necessary for me, having already spoken twice as long as I thought I should, to say anything further with regard to opportunities. I have spoken of results; I have spoken somewhat of opportunities; I will not speak of means, but leave that to my brother Collier. I want to say, however, in conclusion, that the case seems to me to be one of life or death. We have got to work, or in God's providence we shall die, notwithstanding all these splendid opportunities that are opening before us. We have got to work with all our might, or we shall deserve to die. We must give generously, constantly, trustingly, not looking after our money in a doubtful spirit, to see whether every dollar builds up a church; but give because we believe in the cause, and believe in the men who are urging forward this cause; believe in the Association, which, so far as I know, (and I have seen a great deal of its work in the West,) has been most judiciously using the money that you have committed to its charge. It seems to me that we must prove faithless, unless we rouse ourselves, and work with renewed energy and determination in this grand cause that is committed to our keeping. I will not say, sir, that it is committed to our keeping. It is in God's keeping, and he is able to raise up men, even out of the stones of Boston, who will do better for it than we have done, I am quite sure.

REPORT OF REV. JOSEPH MASON.

REV. MR. LOWE.

FARMINGTON, IOWA, Jan. 29, 1868.

DEAR SIR,—Yours of 17th instant received, inclosing a bill of books of the American Unitarian Association, which package I received yesterday from Keokuk.

The sale and distribution of books and tracts is considered rather incidental to my missionary labors in preaching and family visitation, though I hope to accomplish a good work in

this department of labor. I am in a section of country and among a people almost totally ignorant of the liberal sentiments identified with our order. Rarely do I find a religious person educated in our religious views; consequently our works of a devotional character do not find a ready sale. The time has not come for this class of religious reading; we have not had time to create a desire for it. I expect to succeed only with two or three prominent works for the present.

I am much interested in this department of religious labor. If I can succeed in disposing of some two or three hundred copies of Dr. J. F. Clarke's "Orthodoxy, its Truths and Errors," in as many different families, or to men of thought and religious inquiry, followed by a personal interview for explanation, and an analysis of the book, it will unquestionably in time develop much fruit. Dr. Clarke's work is, emphatically, *the work* for a certain type of religious character. For my section or field, it is far in advance of any work in my hands of the American Unitarian Association. Its breadth of thought, its mild, charitable spirit, its simplicity in style, its connecting link with progressive orthodoxy, and its close affiliation to the teaching of Jesus and the Apostles, enable me to commend the work with decided interest in its value.

My dear sir, we need a new series of religious tracts, on similar subjects, written with equal simplicity in style, as pertinent and positive in argument, as candid in spirit, and with as full acknowledgment of Scripture authority. Some of our tracts put at my disposal I do not estimate very highly. They are not adapted for the popular mind, or that type of character within my sphere. They are too literary, the ideas too philosophical, the method of argument too refined, and too little of Scripture authority. However, wherever I go and offer such tracts as I have, they are received eagerly, though I never distribute indiscriminately, if it is possible to have a personal interview with the receiver.

I have already visited some ten different places for preaching, and never fail in getting a good audience on the sabbath, in numbers, respectability, and interest. Persons representing almost every variety of religious character and sentiment attend

our meetings; some who rarely are seen in the house of God of any denomination. In some instances I am the first preacher of our order (Unitarian) who ever preached to them. I am invariably received with kindness, and Christian courtesy is shown me. Sometimes other denominations open their churches for our audience, and more or less of their members attend our service.

I consider the most valuable portion of my labors is embraced in *family visitation*. These personal interviews of a social and religious character enable me to answer a multiplicity of questions pertaining to our sentiments, church organization, and plans of usefulness; and to remove errors, correct misrepresentations, and enforce the truth. I am surprised at the gradual acquiescence and awakened interest these manifest in our sentiments. I come in direct contact, in these personal interviews, with some of the strongest men in the community, — men of culture, of high social standing, and earnest to learn more of the doctrines and spirit of Liberal Christianity. I am confident I leave this class of persons favorably impressed with our religious sentiments.

Time will be required to develop the results of this work. My field widens, the work assumes importance, and my duties multiply in proportion as I form new acquaintances in the towns and villages.

Yours very truly,

J. M.

NOTE.

SINCE the earlier portion of this number was in type, we have learned with satisfaction, that in Boston and in Providence steps have already been taken towards a permanent organization of the Theatre congregations. We hope soon to be able to report their methods, and the success which has attended them.

THE HYMN AND SERVICE BOOK.

WE are able to announce as ready for the churches, the new hymn and tune and service book, which has been long in course of preparation, and is now published by this Association. The original purpose was only to prepare a hymn and tune book, such as it was hoped might be extensively adopted by our congregations; but the liturgy has been added, in accordance with a very general request. The two parts of this work have been separately paged, and so prepared as to be independent of each other. This has been done, that all might be at liberty to adopt either, without the other. Still it is the hope and expectation of the Association, that the two will be introduced together. And the attention of those societies that are inclined to adopt the hymn and tune book without the liturgy, is asked to the following considerations: The two together will make a better proportioned book than either alone. The cost of the two bound together will be but a small fraction greater than that of the hymn and tune book alone. The larger part of the liturgy is made up of the psalter, or psalms arranged in lessons for each day of the month; and those societies who wish to use the psalms in responsive readings, will find it the most convenient way to take the liturgy. Finally, though a congregation may be decided in its judgment against the regular or even frequent use of the liturgy, there cannot fail to be occasional instances when the possession of it will be very convenient, as in the illness or accidental absence of the minister. It is believed, also, that it will be found a valuable manual for devout exercises in the family, or for private use.

NEW PUBLICATIONS.

Easy French Reading. By Professor EDWARD T. FISHER. With a brief French Grammar, by C. J. DELILLE. New York: Leypoldt & Holt. For sale in Boston by Lee & Shepard.

Landmarks of Modern History. Part III. By Miss YONGE. Edited by EDITH L. CHASE. New York: Leypoldt & Holt. For sale in Boston by Lee & Shepard.

This volume gives short sketches of prominent historical events, from the beginning of the Reformation to the accession of Napoleon III. It is not specially to be commended for accuracy of statement, or comprehensiveness of view; but is useful because of its conciseness and its excellent plan. — ED.

Address at the Rededication of the Fourth Meeting-house of the First Church in Salem, Mass., Dec. 8, 1867. By CHARLES W. UPHAM.

An exceedingly valuable discourse, giving the history of the oldest church organized in America, with such fidelity of research and wise discrimination, as to make it an important contribution to our ecclesiastical literature. — ED.

The Worcester Association and its Antecedents. By JOSEPH ALLEN, Senior Pastor of the First Congregational Society in Northborough. Boston: Nichols & Noyes.

We have greatly enjoyed this book, and have felt a proud satisfaction in reading the record of the earnest activities, the instances of true religious consecration, the practical efficiency, and the mutual friendships, which have characterized such a body of our ministers as are here comprised. We welcome the portraits with which it is illustrated, with the loved and venerable author at the head.

The volume has more than a merely local or denominational interest, as portraying the character and position and influence of the average New-England ministry, which occupies so prominent a place among the agencies of our national development. — ED.

The Roman-Catholic Church and Free Thought. A Controversy between Archbishop Purcell, of Cincinnati, and Thomas Vickers, Minister of the First Congregational Church of the same city. Cincinnati: R. W. Carroll & Co. For sale in Boston by Adams & Co.

We shall be surprised if the Archbishop has not already received a reprimand from his superior for having abandoned

the policy of keeping aloof from controversy, which, in an age like this, must be the true tactics of the Romish Church. He could not have considered well when he invited this discussion, which, if it did no more than merely lead to the publication of the recent very remarkable Encyclical Letter of the Pope, along with the Archbishop's own so very different exposition of the principles of Catholicism, would show how utterly inapplicable are the ideas which Papacy represents, to the broad, fresh life and thought of our free land. — ED.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Feb. 10, 1868. — Present: Messrs. Kidder, Smith, Cudworth, Livermore, Staples, Crosby, Sawyer, Fox, and Lowe.

The Committee on Publications reported, that books had been granted to the Public Library, Marlborough, N.H.; Useful-Library Society, Norridgewock, Me.; and St. Croix Library, Calais, Me.

They also reported, that they had approved, and caused to be published, the following Tracts: "'Cross Lots," by Rev. Edward E. Hale; "Orthodoxy and Liberal Christianity compared," by Rev. Henry W. Bellows, D.D.; and "The True Safety," by Rev. John C. Learned: and they recommended, that the proposition of Miss C. M. Haven, in regard to the donation to the Association of the stereotype plates of "The Homeward Path," be accepted, and that the Publication Committee be authorized to receive them, and publish an edition of the book.

The report was adopted.

The Committee on the New-England States reported in favor of an appropriation of \$200 to the society in Lebanon, N.H., towards the salary of Rev. Judson Fisher, the ensuing year; and the report was adopted.

The Committee on the Middle and Southern States reported, that Rev. Rufus P. Stebbins, D.D., who had accepted a mission to Washington, D.C., at their request and that of the Unitarian society in that city, had communicated, in a report, the

success of the attempt to reconcile the differences which had grown up, in consequence of the action of the committee of the society in regard to the Mission School; which report, and the votes passed by that committee and by the School, were submitted.

They also reported, that, during the month, interviews had been held with Rev. J. M. Brown, Secretary of the African Methodist-Episcopal Church with reference to co-operation between that Church and this Association, for work among the colored population at the South; and they recommended the passage of the following resolutions, which were unanimously adopted:—

Whereas, We recognize the claims upon us of the four millions of colored people at the South, for whatever of service we can render, in the effort to give to them now the moral and social and educational privileges which they have been hitherto denied. And,—

Whereas, We desire that our aid shall be given, in whatever way may be most effective, wholly independent of any sectarian interest, or any prospect of gain to us denominationally,—

Resolved, That we entertain with cordiality the application made to us by the African Methodist-Episcopal Church, through its Secretary, Rev. J. M. Brown, for co-operation with them in their Christian work; that we appreciate the fact, that they have facilities which we lack for labor among their people; and that we know there are ways in which, without compromise on either side of theological opinions, we can co-operate in this broad work, which we both feel moved to do.

Resolved, That we will use our endeavors to raise from our churches, for this object, in addition to what is collected for the general purposes of the Association, a sum not less than \$5,000; and that we will gladly accept the service of Rev. Mr. Brown and Mr. Matthews in raising it; the understanding being, that whatever amounts they may receive from Unitarians shall be paid in to the Association, and that the whole amount raised shall be expended under the joint direction of this Committee and the Mission Committee of the African Methodist Church.

The Committee on the Western States reported, that reports had been received from Rev. G. W. Hosmer, D.D., Rev. C. H. Brigham, Rev. H. P. Cutting, and Rev. Joseph Mason.

They recommended, in response to an application from the trustees of the society in Cleveland, Ohio, that an appropriation of \$1,000 be made for the year, beginning whenever they should secure a permanent pastor; which recommendation was adopted.

The regular business of the meeting having been disposed of, the Board listened to remarks from Mr. Staples, and Rev. R. L. Collier, D.D. (the latter having been invited to be present as representative of the Western Conference), on the work to be done by the Association at the West.

The Board then adjourned.

Correction. — The name of Mr. Willson was omitted by mistake from the list of members present at the meeting of Jan. 13.

INTELLIGENCE.

THE NEW CHURCH erected by the First Unitarian Society, in Kenosha, Wis., was dedicated on Wednesday, Jan. 15. The order of services was as follows: Voluntary; invocation, by Rev. Marshall G. Kimball, of Madison, Wis.; reading from the Scriptures, by Rev. B. F. Rogers (Universalist), of Jefferson, Wis.; hymn, read by Rev. Duncan G. Ingraham, of Ripon, Wis.; dedicatory prayer, by Rev. Carlton A. Staples, of Milwaukee, Wis.; sermon, by Rev. Newton M. Mann, pastor of the society; anthem; benediction.

THE SUFFOLK CONFERENCE held a meeting at the Hollis-street Church, Boston, on Thursday evening, Jan. 23, to consider the question of the proper treatment of criminals, Rev. Samuel K. Lothrop, D.D., the President, presiding. A report on the subject was read by Rev. Edward E. Hale, which was followed by a discussion.

An adjourned meeting, for the further consideration of the same subject, was held at the Indiana-place Chapel, on the following Thursday evening.

THE SUFFOLK CONFERENCE held a meeting at the South Congregational Church, Boston, on Sunday afternoon, Jan. 26, to hear a statement of plans for co-operating with the African Methodist-Episcopal Church in the South, in their missionary

work. Addresses were made by Rev. Charles Lowe; Rev. Francis Tiffany; Rev. George E. Ellis, D.D.; Rev. Edward E. Hale; Rev. J. M. Brown, of Baltimore, Missionary Secretary of the A. M. E. Church; and Mr. W. E. Matthews, of Baltimore, an agent of that Church.

THE FIRST PARISH IN FITCHBURG, MASS., celebrated, on Monday, Jan. 27, the centennial of the ordination of its first pastor, Rev. John Payson. The religious services, which were held in the church in the afternoon, were as follows: Reading from the Scriptures and prayer, by Rev. Henry F. Jenks, the pastor; hymn, read by Rev. Joseph Allen, D.D., of Northborough; remarks by Mr. Jenks, introduced by reading from the ancient record-book of the church; addresses, by Rev. Calvin Lincoln, of Hingham, and Rev. William P. Tilden, of Boston, — both former pastors of the Society; hymn, read by Rev. George M. Bartol, of Lancaster; addresses, by Rev. Joseph Allen, D.D., and Rev. Alonzo Hill, D.D., and Rev. Rush R. Shippen, of Worcester. A hymn was also sung, written for the occasion by a lady of the society; and the exercises closed with the doxology and benediction.

In the evening, there was a social gathering of the society at the Town Hall.

Mr. DUNCAN G. INGRAHAM was ordained as pastor of the society in Ripon, Wis., on Wednesday, Feb. 5. The sermon was preached by Rev. Newton M. Mann, of Kenosha, Wis.; Rev. A. A. Spencer, of Berlin, Wis., offered the ordaining prayer; the right hand of fellowship was given by Rev. Marshall G. Kimball, of Madison, Wis.; and the charge by Rev. Thomas D. Howard, of Berlin, Wis.

THE SUFFOLK CONFERENCE held a meeting at the Music Hall, Boston, on Sunday evening, Feb. 9, to consider the question of "The opportunities and needs of Unitarian missionary work at the West;" it being the fourth of the series of meetings for presenting the various branches of the work of the American Unitarian Association. Rev. Samuel K. Lothrop, D.D.,

the President, presided; and, after prayer by Rev. Henry W. Foote, made some introductory remarks. Addresses followed from Rev. Charles Lowe, Secretary of the Association; Rev. Carlton A. Staples, its Western Agent; and Rev. Robert Laird Collier, D.D., of Chicago, Ill.

A MEETING, to consider the missionary work of the American Unitarian Association, was held in Rev. Dr. Hill's church, Worcester, Mass., on Tuesday evening, Feb. 11. Addresses were made by Rev. Dr. Hill, Rev. Carlton A. Staples, Rev. Charles Lowe, Rev. J. M. Brown, of the African Methodist-Episcopal Church, and Rev. Robert Laird Collier, D.D.

THE NEW CHAPEL erected by the First Congregational Society, in New Bedford, Mass., was dedicated with appropriate services, on Wednesday evening, Feb. 12.

THE ESSEX-COUNTY CONFERENCE held its annual meeting at Beverly, Mass., on Wednesday, Feb. 12.

At the forenoon session, Hon. Isaac Ames, the President, occupying the chair, the annual reports of the Secretary and the Treasurer were read and accepted, and officers for the coming year were chosen as follows:—

President, Hon. Isaac Ames, of Haverhill; Vice-President, Rev. Edmund B. Willson, of Salem; Secretary, Rev. John C. Kimball, of Beverly; Treasurer, George D. Cabot, of Lawrence. Executive Committee: Rev. Samuel R. Calthrop, of Newburyport; Benjamin Rogers, of North Andover; and Thomas Newhall, of Lynn.

The following resolutions, offered by Rev. J. Vila Blake, of Haverhill, were discussed, and, after further discussion in the afternoon, were adopted:—

Whereas, It appears from a long experience, that men and women so alike as to co-operate easily, so different as to complement each other, always accomplish most when most fully, independently, and respectfully working together. And,—

Whereas, There appears no reason why the calling of the pulpit, or of other duties of ministers, should be exceptions to this fact. And,—

Whereas, Women do now actually become and work in all respects

as ministers, preaching from pulpits and regularly settled as ministers with established societies. Therefore, —

Resolved, That this Conference looks with pleasure on the present appearance of women in the desk, has all proper respect for those societies who have invited women to be their ministers, and cordially welcomes all women who, with earnest and courageous zeal and devotion, may wish to engage in the minister's work.

Resolved, That, in the opinion of this Conference, women should be welcomed to our Divinity Schools, and even invited; seeing that adverse prestige and custom make it difficult for devoted but delicate and retiring natures to come forward without encouragement.

At the close of the morning session, a religious service was held, the exercises being conducted and the sermon preached by Rev. Samuel R. Calthrop, of Newburyport.

In the afternoon, after the discussion already referred to, an essay, written by Miss Lunt, of Newburyport, was read by Mr. Calthrop; and addresses were made by Rev. Edward E. Hale, of Boston, who represented the Council of the National Conference; Rev. Carlton A. Staples, Western Secretary of the American Unitarian Association; and others.

The following resolution, offered by Rev. E. B. Willson, was adopted:—

Resolved, That this Conference will undertake to raise the sum of \$4,500 for the American Unitarian Association, the present year; the same having been agreed upon at a meeting of all the secretaries of the local conferences, as our fair proportion of the \$100,000, the sum which the Association will attempt to raise in the denomination this year. And this we undertake with the understanding that the arrangements of the last year will continue, by which the Executive Committee of the Conference will be warranted in calling upon the Association to meet such expenses within the county, as they may approve.

In the evening there was a meeting, at which addresses were made by Rev. Carlton A. Staples; Rev. J. M. Brown, of the African Methodist-Episcopal Church; and Rev. Charles Lowe, Secretary of the American Unitarian Association.

THE SUFFOLK CONFERENCE held, at Horticultural Hall, Boston, on Wednesday evening, Feb. 19, the first of a series of weekly meetings for religious conversation; the subject for that evening being "What is it to be a Christian?" The meeting

was conducted by Rev. James Freeman Clarke, D.D., and the conversation was participated in by various persons, chiefly laymen. The subject announced for the next Wednesday evening was "How does one become a Christian?"

Mr. HENRY G. SPAULDING, a graduate of the Cambridge Divinity School, was ordained as pastor of the First Society, Framingham, Mass., on Wednesday, Feb. 19. The order of services was as follows: Introductory prayer, by Rev. Samuel D. Robbins, of Wayland; reading from the Scriptures, by Rev. Arthur M. Knapp, of Providence, R.I.; sermon, by Rev. Frederic H. Hedge, D.D., of Brookline; ordaining prayer, by Rev. Joshua Young, of Hingham; charge, by Rev. Edmund B. Willson, of Salem; right hand of fellowship, by Rev. Charles A. Humphreys, of Springfield; address to the people, by Rev. Francis Tiffany, of West Newton; closing prayer, by Mr. William C. Gannett, of the senior class in the Cambridge Divinity School; benediction, by the pastor.

Rev. FREDERIC A. FARLEY, D.D., has accepted an invitation to take charge, for two months, of the society in New Orleans, La.

Rev. T. B. FORBUSH has resigned the charge of the society in West Roxbury, Mass., and accepted a call from the new Unitarian Society in Cleveland, Ohio.

Rev. FRANCIS E. ABBOT has resigned the charge of the Society in Dover, N.H.

Rev. CHARLES B. WEBSTER has accepted a call from the new Society (the Church of our Father) in Newburgh, N.Y.

THE BOSTON THEATRE MEETINGS, under the auspices of the Suffolk Conference, have been continued every Sunday evening. Sermons having been delivered as follows: Jan. 26, Rev. George L. Chaney, on "God's Love for All;" Feb. 2, Rev. George H. Hepworth, on "Self-control and Self-consecration;" Feb. 9, Rev. Rufus Ellis, on "God will have all Men to be Saved;"

Feb. 16, Rev. James Freeman Clarke, D.D., on "How to become a New Creature in Christ."

Sunday evening meetings, on the plan of those at the Boston Theatre, have been inaugurated by the Unitarians of Providence, in the City Hall; and by the Unitarians and Universalists, in Springfield, at the Opera House; and in New Bedford and Lawrence, at the City Halls.

ACKNOWLEDGMENTS.

1868.	
Jan. 20.	From Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund \$342.90
20.	" Mrs. Nathaniel Hall, Dorchester, for circulation of literature 5.00
20.	" First Society, Salem, for Monthly Journals 23.00
21.	" F. P. Denny, as annual membership 1.00
29.	" Mrs. Theodore Cobb, as annual membership 1.00
Feb. 1.	" W. C. Litchfield, as annual membership 1.00
4.	" Miss L. E. McClellan 6.00
4.	" J. M. Crooker, as annual membership 2.00
5.	" A Friend in Brookline 50.00
5.	" Miss S. W. Moore, as annual membership 1.00
5.	" Society in Kalamazoo, Mich., for Monthly Journals 10.00
5.	" Barton-square Society, Salem, for Monthly Journals, additional 5.48
6.	" C. K. Matthews, as annual membership 1.00
7.	" Rev. T. T. Stone, as annual membership 1.00
8.	" Society in Syracuse, N.Y. 60.30
10.	" First Parish, Dorchester, additional, including life memberships for R. C. Humphreys and Stephen Clapp 1,000.00
10.	" Subscribers to Monthly Journal in Providence, R.I. 65.00
11.	" Society in North Chelsea 16.77
11.	" Rev. W. G. Eliot, D.D., and William Dyer, as annual memberships 2.00
11.	" Society in Brooklyn, Conn., for Monthly Journals 9.00
12.	" Society in Brattleborough, Vt., for Monthly Journals 8.95
15.	" Mrs. R. E. Kirkland, J. H. Hills, and Everett Case, Vernon, N.Y., as annual memberships 3.00
17.	" Society in Haverhill, additional (in all \$127) 52.00
18.	" Church of Disciples, Boston, for Wilmington Church 129.57
18.	" First Society, Providence, R.I., additional (in all \$2,183.00) 45.00